The Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. III.] FRIDAY, 6TH APRIL, 1853. No. 71

NOTICE.—MR. GEORGE L PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office,
28th January, 1853.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.

N B.—Dr. MILLER being engaged in Medical practice, is unable to receive patients for Dental operations, except during the hours above specified, *unless by a previous engagement.*

January, 1853.

CURE FOR INDIA!!
HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURES EFFECTED BY HOLLOWAY'S OINTMENT AND PILLS.

Copy of a Letter from George Breton, Esq., Deputy of Customs dated Allahabad, January

To Professor HOLLOWAY,

MY DEAR SIR,—Having for several years been afflicted with a bad leg, I was induced to try your Pills and Ointment with unfavourable anticipations, as I had tried so many other remedies; but I must mention a few cases which have come under my own observation, in which your Ointment has effected cures. One was a Cancer of the right breast of a native female, which had been pronounced incurable by the elderly native Christian and the European Surgeon of the station. The poor woman had suffered from the disease she had suffered for years, and was reduced to a mere skeleton. Your Ointment and Pills were recommended by several medical men: the breast was entirely gone, leaving a large ugly sore, which after the application of your Ointment, spread upon plantain leaves, was completely healed, in a very short time

Another was that of a Child, 6 years old, the son of a Surgeon; the little fellow's legs were covered with sores; they resisted the treatment of his father, and his mother very wisely tried your remedies, which in less than a fortnight effected a perfect cure.

The third was a boatman, who had split the nail of his great toe against a stick in the river in which the mud accumulated and formed a sore; neglect caused proud flesh, and when brought to me, there was over the nail a lump fo it as large as a pigeon's egg. Poultices, caustics, and your Ointment entirely cured it in less than 6 weeks

(Signed) GEORGE BRETON.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool. dated August 2oth, 1852.

To Professor HOLLOWAY,

DEAR SIR.—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About 10 years ago, Mr. W. Cummins of Saltney Street, in this town was, thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly 10 years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches. so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper, of Keady Gainsbro,' dated March 1st, 1852. ffected

To Professor HOLLOWAY,

SIR—Some time since, one of my children was a *near*, with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by perseverine in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe had I in her case adopted your medicines she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

A MIRACULOUS CURE OF SCROFULOUS ULCERS WHEN THE PATIENT WAS SUPPOSED TO BE AT THE POINT OF DEATH.

Copy of a Letter from Mr. R. G. Baxter, General Merchant, of Ballina, county Mayo, dated March 2ith, 1852.

To Professor HOLLOWAY,

DEAR SIR,—Susan Doher, of Bally-Glen, near this place was for upwards of three years afflicted with Scrofulous Ulcers, and of so virulent a character that the bones of her, arms and hands protruded through the flesh. She tried various remedies, and was in the Castlebar Infirmary for thirteen weeks, but sent out as incurable. After returning to her home she was in so weak a state, owing to the continuous discharge from the ulcers that she kept her bed for several weeks; and when reduced apparently to death's door, Mr. James Carlaw, the Scotch Agriculturist of the locality, purchased from me some of your Ointment and Pills for her, which immediately wrought a most extraordinary change for the better, and in a few months she was restored to sound health. All the ulcers are now completely healed, and the use of her arms and hands perfectly restored.

(Signed) ROBERT G BAXTER.

The Pills should be used, conjointly with the Ointment, in most of the following cases:—

Bad Legs	Gout
Bad Breasts	Glandular Swelling
Burns	Lumbago
Bunions	Piles
Bites of Mosghetoes and Sand-Flies	Rheumatism
Coco-Bay	Scalds
Chiego-foot	Sore Nipple
Chilblains	Sore throats
Chapped hands	Skin diseases
Corns (Soft,)	Scurvy
Cancers	Sore-heads
Contracted and Stiff joints,	Tumours
Elephantiasis	Ulcers
Fistulas	Wounds
	Yaws.

Solds tthe Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar, London), and by all respectable Druggists and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and 4 Rupees each Pot.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients are affixed to each Pot or Box.

AGENTS FOR INDIA.—All Chemists in Calcutta. Mr. F. Nesbitt, Bombay,—Messrs. Oakes & Co., Bangalore; Messrs. Ashton, Richardson and Co., Do.—Messrs. Stephenson and Co., Do.—Thomas Payne and Sons, 7-8 Writers' Buildings, Calcutta; Mr. Cook, Dacca, Mr Fell, Cuttack; Mr. Hannan, Darjeeling; Mr. Wheeler, Huzarebaugh; Messrs Saunders and Co, Monghyr; F. Smyth and Co, Dinapoore; Mr. Charles, Benares; Mr. Tiernan, Chunar, Baboo Churn Chuckerbutty, Mirzapoore. Boilard and Co.; Brandon and Co., Lucknow; Greenway, Broadfoot; Mr. Pyle, Futtyghur; Mr. J. A. Gibbons, Cawnpoor; Messrs. Dux and Co., Delhi and Lahore: MacDonald and Co., Umballah. Mr. Coutes, Ferozepore; Nuby Bux and Co, Loodianah and Jullundur Doab, Vivian and Co., Simlah: Mr. Greig, Mussoorie, Mr. Johnstone, Nainee Tal; Pestonjee and Co., Mhow; Cursetjee and Co., Saugor, Jubbulpoor, Kamptee and Secunderabad; Hulse and Nephew, Agra.

THE BOMBAY MONEY MARKET.

THURSDAY EVENING, MAY 5, 1853.

EXCHANGES.

ON LONDON—at
6 months' sight, per Rs. 2s. 1½d. at §d. For doct. Bills.
6 months' sight, per Rs. 2s. 1 §d. For credit bills.

ON CALCUTTA—at
60 days' sight, .. Rs. 99
30 days' sight, .. Rs. 99 as. 6
at sight, .. Rs. 99 as. 12

ON MADRAS—at
30 days' sight, ... 100
at sight, ... 100½

ON CHINA—at
60 days' sight, .. 100 $—Rs. 228 Nominal.

BANK AND OTHER SHARES.

Bank of Bombay—	Rs.	1,000	each	1,000	31 per ct. pm. sales
Oriental Bank Corporation.	,,	250	do.		Transfer books closed. Sales.
Commercial Bank.	,,	1,000	do		34 per cent. pm.
Agra Bank.....	,,	500	do		50 pr ct. pm. nom.
Bank of Madras..	,,	1,000	do	1,000	30 pr ct. pm.
Apollo Press Com.	,,	12,500	do	12,000	21,000.
Colaba Press Com.	,,				6,125.
Colaba Land Com.	,,	10,000	do		7,100.
Bombay S. N. Com.	,,	510	do	400	65 per ct. disct.
Gr. Ind. P.R. Com.	,,	50	do	20	Rs. pm. each sh.

GOVERNMENT SECURITIES.

5 per cent transfer loan	..	Rs. 110½ per 100 Sicca.
5 per cent loan 1825-26	..	Rs. 106 at 109½ per 100 Sicca.
5 per cent loan 1829-30	..	Rs. 112½ at 113 per 100 Sicca.
5 per cent loan 1841-42	..	Rs. 111 per 100 Co.'s.
4 per cent loan 1832-33	..	Rs. 107 per 100 Sicca.
4 per cent loan 1835-36	..	Rs. 100 per 100 Co.'s.
4 per cent loan 1842-43	..	Rs. 100 per 100 Co.'s.

PRICES OF BULLION.

Sovereigns, each.....	Rs. 10 as. 5...	per £
Bank of England Notes.....	Rs. 10 as. 4...	per £
Spanish Dollars.....	Rs. 222 at 223.	per 100
German Crowns.....	Rs. 216.....	per 100
Sycee Silver.....	Rs. 104½ at 104¾	per 100 tls.
Gold Leaf (range of quality)....	Rs. 16½....	per tola.
Gold Ingots, according to touch for 97 touch.....	Rs. 15 11 as..	per tola.

FREIGHTS.

To London...	£4.....	per ton.
To Liverpool	£4.....	per ton.
To Calcutta..	Nominal.....	per Rass.
To China....	Rs. 16.....	per candy.

COMMERCIAL BANK OF INDIA.

DEPOTITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 and until further notice at the following rates per annum, viz.

On deposits payable on demand..... 2 per ct. annum
On deposits withdrawable on 1 month's notice.. 3 per cent.
Do do 3 do 4 per cent.

N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing

DISCOUNT.

On Private Bills at or under 3 months.. 7 per cent.

N. B.—Rebate on Private Bills allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities.. ..... 6 per cent.
On other Securities..... 9 do

N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.

Bills on England at 6 months' sight..			2s. 0§d.	per Rupee.
Do	3	do do ..	2s. 0§d.	,,
Do	2	do do ..	2s. 0§d.	,,
Do	30 days' sight.....		2s. 0§d.	,,
Do	sight.....		2s. 0§d.	,,

N. B. A Fee of one Rupee is charged on each set of Bill granted on Mail-days, after 12 o'clock.

COMMISSION.

On sale or purchase of Government or other Securities..... ½ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remittable to them in Bills on London payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand.....	2	per cent. per annum
On do payable in one sum at 1 month's notice.....	3	do do
On do payable in one sum at 3 months' notice.....	4	do do

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	3	per cent. per annum
On Private Bills.....	7	do do
On Private Bills secured by Government paper.. ... (Not exceeding 3 months.)	6	do do
On Private Bills secured by Goods &c..... (Not exceeding 3 months.)	7	do do

Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.

On London, at 6 months' sight.....			2s. 0§d. per Rupee
do	at 3	do do	2s. 0¼d. do.
do	at 2	do do	2s. 0¼d. do.
do	at 1	do do	2s. 0§d. do.
do	at 1 day's	do	2s. 0¾d. do.
On Ireland at 1 do do			
On Scotland at 1 do do			1s. 11§d.
Circular Notes payable throughout Europe.....			

N. B.—The Corporation does not draw at *six months' sight* or sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order*," and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, an the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 3 per cent
On Private Bills at or within 3 months 6 do

INTEREST.

On Fixed Loans on Govt. Notes..... 4 per cent
On Cash Credits and Loans on Govt. Notes 5 do.
On Loans on deposits of Goods, &c..... 6 do.

The rates of advance on deposit of 5 per cent Government Notes is 95 per cent: on 4 per cent. Govt. Notes 85 per cent and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

ARCHIVES OF SOCIAL HISTORY MUMBAI

The "Bombay Guardian"

TERMS OF SUBSCRIPTION.

(Payable in advance.)

Per Annum.....Rs. 15 | Per Quarter.....Rs. 4
Per Half Year.... „ 8 | Per Month..... „ 1½

Single Copies, 8 annas.

ADVERTISING CHARGES.

UNDER 10 lines.....Rs. 3 | ABOVE 10 lines per line As. 4
Repetitions.. .. .. „ 1½ | Repetitions. do..... „ 2

Discount allowed to the Trade,—Contracts made for long periods.

Advertisements should be addressed to the Publisher.

☞ THE GUARDIAN *is printed* EVERY THURSDAY AFTERNOON, *the dawk Edition being despatched by that day's post.—The General and other orders which appear in the* Government Gazette *of Thursday morning are thus supplied to Subscribers one day sooner than they are by any of the other local Journals, the* Government Gazette *excepted.*

FOR SALE AT J. HUBER AND CO.'S OFFICE, *No. 3, Nesbit Lane.*

PIANOS BY JOHN LEWIS SANNE of Hamburg,
Table form, Mahogany casement, 6⅔ Octaves.
Patent Lever Repeater, with newest English improvements and Metal Bars including flannel lined oil cloth cover, Tuning Hammer and Key, Reserve Strings, Wood and Tin Case packed,.....Rs. 500
FIRE ARMS by F BAADER, of Munic, (Armourer to the King of Bavaria) well known and sought even in England.
Double Rifles, with Hair Trickers,.....Rs. 200
Do. GUNS,.....Rs. 150
RIFLE PISTOLS, in case with implements, per pair, Rs. 70
SADDLE do. without do.....Rs. 50
ROMAN SWORDS, with Belt, and extra Dagger in the same Scabbard.....Rs. 30
Ditto, Damasked work and gilt.....Rs. 20

Bombay, 30th November, 1851.

OVERLAND MAIL OF THE 8TH APRIL.

THE H. C. Steamer *Acbar*, Commander Balfour, with the Overland Mail of the 8th ultimo, was signalled at three o'clock yesterday afternoon, and came to her moorings shortly afterwards. The *Acbar* left Suez at 2·15 A. M., on the 21st ult., and Aden 4·40 A. M. on the 27th. She has brought the following passengers :—

Dr Gibson and European servant; mr and mrs Gray; mr Nicholson; captain and mrs Evans; mr Maclean Lee; mrs Brodie; mr Walker; miss Maltby; mr Dawson; one return female servant of mr A.B. Warden; two return male servants of mr Woodcock and of captain Fanning; one convict from Aden.

The P. and O. Co.'s Steamer *Hindoostan* from Calcutta left Aden for Suez at 8.40 P. M., on the 26th April. The *Queen* from Bombay had arrived at Aden on the 23rd ultimo.

HEADS OF INTELLIGENCE.

The Queen gave birth to a Prince on the 7th April. Parliament has reassembled, and Indian questions continue to be discussed with great interest.

It is stated that Sir James Weir Hogg will be appointed Governor of Bombay.

A commission has been appointed to inquire into the conduct of Sir James Brooke.

The English Fleet was at Malta awaiting orders.

The Overland Mail from India arrived in London on the 3rd April, bringing advices to the following dates :—

CALCUTTA.....	Feb.	20
MADRAS.....	„	27
BOMBAY.....	March	1
CEYLON.....	Feb.	26
CHINA.....	„	11

BOMBAY—LOCAL.

THE POONA COLLEGE AND THE BRAHMANS.

The fact that facilities for the study of Sanskrit are to be afforded to all classes in the Poona College has, it seems, greatly roused the ire of the Brahmans in that city. These *earth-born deities* are most unwilling that the fountains of learning should be opened alike to all. Happily however the claims of bigotted, lazy *Bhikshúks* to be the peculiar favorites of Heaven are no longer acknowledged by Government; and the down-trodden Shudra is no longer driven away from the public schools lest the holy Brahmans should be defiled by his presence. The following, regarding what the Poona Brahmans designate as a shameless and impious course on the part of two of the shastris of the College, we translate from the *Dnyánprakásh* as showing the spirit of Brahmanism in the year 1853 :—

"Narayan Shastri Abhyankar and Gopal Shastri Cokhale have agreed to teach Sanskrit in the Poona College to youths of all castes without distinction. They entered upon this work on the 1st of April, on which day we were present and saw the above named Shastris teaching Sanskrit Grammar to Sonars, Shimpis, Parbhus, Parsis, and various castes of Shudras. Thus for the sake of their bellies, they renounce the pride of caste and the religion of their fathers. Alas! alas! what a shame! We were truly astonished at beholding a proceeding so shameless and wicked. The course pursued by these two Shastris has caused a great excitement throughout the city. The minds of the *Bhats*, Shastris, &c. are filled with indignation, and the leading men among them are, we hear, about to summon a general meeting for the purpose of putting the two offenders out of caste. The principal *Bhats* and the shrewd Shastris will doubtless turn this quarrel to good account. This will be harvest time to them.

We are not surprised at the indignation of the *Bhats* onthe present occasion; but we are surprised at finding such an article in the *Dnyanprakash*, i. e. THE LIGHT OF WISDOM,—conducted as it is by one who numbers himself among "the enlightened." In upholding Brahmanical bigotry and intolerance, the paper occupies a position unworthy of its name.

The subsequent issue of the *Dnyanprakash* contains a short defence and feeble of the offending Shastris by "One of the enlightened," in which their conduct is excused rather than justified on the ground that Sanskrit has already been taught by Brahmans to various Europeans, and that even Gungadhar Shastri had taught Sanskrit to children of all castes in the Elphinstone Institution, while the inspector of the Government schools at Poona for a certain remuneration had in like manner taught it to a class of Parsis. In conlusion, he intimates that it is now too late to arrest the evil, and that, in consequence, the wiser course is not to make any ado, nor take any useless trouble about the matter. Such is the downward tendency of things in this degenerate *Kali yug*!

The last number of the *Prabhakar* says that the controversy in reference to this subject is fiercer than any thing ever yet known among the Poona Brahmans. The difficulties which arose in consequence of the use, by certain Brahmans, of intoxicating drinks were, he says, as nothing to this.—*Dnyanoday, May 2.*

NEW SOUTH WALES.

Extract of a Letter from the Rev. Samuel Wilki[illegible] dated Bathurst, May 18th, 1852.

I could wish that the effects of the disco[illegible] gold had left us nothing to regret, as it re[illegible] state of religion amongst us; but, upon [illegible] we have much cause for thankfulness, i[illegible] spiritual interests of the people have not suffered as many of us feared. As I live in the midst of the Bathurst gold mines, I suppose you may desire to know something concerning them. It would be impossible to state the number of persons employed around us, as on all sides of us gold is found. As to their earnings, many persons who before were in very humble circumstances, have suddenly acquired much wealth; and, generally, gold mining has been found to be a lucrative employment. I know very few persons who have steadily pursued its labours, that have not greatly improved their circumstances. However, a large number of persons would have done much better by continuing at their former occupations at the increased wages. I may state, that the copper mines of this district are turning out to be very rich, and they seem only to want skill, and capital, and labour, in order to work them to great advantage.

California, with its vice and immorality, its rapine and murder, contributed not a little to awaken our apprehension of the horrors that might ensue in our own land, and to lead us to seek their prevention by all the means in our power; and, by the blessing of God upon our labours, and the exertions of other Churches, and the prudent regulations of Government, the mining population of this district, and others also have been very orderly. Drunkenness and sabbath-breaking, and many other forms of vice and immorality, we witness to our grief, yet the general sobriety and sabbath observance have been very gratifying, and the good effects of a vigorous effort against the latter evil in particular, when it has made its appearance in its most glaring forms, have soon been witnessed.

We visit Ophir and other places. But at the River Turon the largest population is found; here a considerable township has risen up within the last twelve months, called Sofala. The appearance of this place, especially in its earliest days, was most singular,—a city, built not of stone, nor brick, nor wood, but of calico. Calico might be seen stretched in all directions, forming abodes of all dimensions, assuming every variety of form, which, with the costumes of the people,—serge shirts, blue and red being the most fashionable, girt with leather belts; with other varieties of apparel, and faces unshaven, &c.—made the whole affair to present as novel and grotesque a picture as could well be conceived,—every point of observation affording a view as diversified, if not so orderly, as that of a kaleidoscope. Then, all around by the side of the winding stream of the Turon, the astonished observer beholds a scene the most animated that human strength and activity, and the lust of gold" could well perform; crowbars, picks, spades, all in motion at the diggings; buckets, bags, and wheelbarrows whirling away the auriferous earth to the river, where the men at the cradle stand, rocking the machine with one hand, and laving water, at the same time, with the other, and occasionally giving the stuff a stir round with the handle of the ladle. What with the diggers, carriers, and the washers, and the din of the cradles, the observer looks upon a busy and noisy scene, such as he is never likely to witness again. The havoc which the face of nature has undergone is surprising; and the immense holes that have been made in the slopes, would make it appear as if the very mountains had been embowelled to bring out the precious metal. To suppose an individual set down in those parts, ignorant of their history during the last twelve months, we might almost defy the ingenuity of the human mind to divine the cause of phenomena so strange, except he might possibly guess it was gold. Should this fact be ever lost from the page of history, which is not likely, the appearance of the Turon will form a subject of debate amongst future geologists and antiquarians, upon which they are never likely to agree.

But to return to Sofala—the slab-hut and the weather-board buildings are now displacing the calico tent. We preached for several months in the open air, and generally had large and attentive congregations, though with many inconveniences; a large circular tent was next obtained by subscription, for the use of all denominations, which was also found not suitable to accommodate those who wished to hear the Gospel; a subscription was commenced for a weather-board chapel, which was soon erected, and, I am thankful to add, is now paid for: its dimensions are sixty feet by twenty-five, ten feet being partitioned off for the minister's residence. It cost £280.—*Wesleyan Missionary Notices.*

CIVIL APPOINTMENTS, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 30th April 1853.

[illegible] granted to him on the 26th [illegible] Commandant of the Sawunt [illegible] er charge of that Regiment, [illegible] and Adjutant Schneider.

[illegible] n the 9th ultimo, to Ensign [illegible] olapoor Infantry, has been [illegible]

Bombay Castle, 4th May, 1853.

[illegible] Yonge assumed charge of the appointment of Adjutant to the Kolapoor Local Infantry on the 16th ultimo.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 4th May 1853.

Mr. A. D. Robertson, Acting Collector of Continental Customs and Excise, reee ved, from Mr. Luard, charge of his Department, on the 2nd instant.

Mr. H. B. Lockett, Acting 1st Assistant to the Collector of Ahmedabad, has been allowed an extension, for ten days, of the leave of absence granted him, under section XL of the Absentee Regulations, on the 1st ultimo

The leave of absence for one month, granted on the 23rd March last to Mr. E. P. Robertson, 3rd Assistant to the Collector of Surat, is to have effect from the date of his quitting his Station, instead of from the 15th ultimo.

Rao Bahadoor Ballajee Krishn, District Deputy Collector and Magistrate of Khandesh, was placed in charge of the Districts of Nundoorbar and Soolanpoor on the 8th November, and not on the 1st December 1852, as notified in the *Government Gazette* of the 21st ultimo.

By order of the Right Hon'ble the Governor in Council,
H. E. GOLDSMID, Secretary to Government.

GENERAL DEPARTMENT.

Bombay Castle, 30th April, 1853.

Mr. Rustomjee Byramjee to be a Sub-Assistant Surgeon on this Establishment.

Bombay Castle, 3rd May, 1853.

Assistant Surgeon Coates, Acting Assistant Surgeon to the Jamsetjee Jejeebhoy Hospital, is allowed leave of absence from the 1st instant to the 1st proximo, to proceed to Mahableshwur, on private affairs.

Mr. W. Hart has been allowed leave to proceed to Europe for three years, for the benefit of his health.

Assistant Surgeon Forbes, Civil Surgeon at Dharwar, has been allowed leave of absence from the 1st instant to the 1st proximo, on private affairs, within the Division, his duties being performed by Surgeon Thomson, 5th N. L. I.

Bombay Castle, 4th May 1853.

Captain Hart, Civil Engineer Sattara, has been allowed an extension of leave till the 30th ultimo.

JUDICIAL DEPARTMENT.

Bombay Castle, 4th May 1853.

Rao Bahadoor Wasoeo Sheewram, Principal Sudder Ameen of Ahmednuggur, is allowed leave of absence for eight days, on private affairs, from the 14th ultimo.

Mr. J. S. Inverarity, 1st Assistant Magistrate of Poona, is invested with the power to inflict corporal punishment, under the provisions of Act 1 of 1853.

Surgeon W. Arbuckle, M. D., is appointed Surgeon to the Police, the County Jail, and the House of Correction, from the 3rd April, the date on which he assumed charge of the duties of Civil Surgeon at the Presidency.

Mr. A. W. Jones, Judge and Session Judge of Ahmedabad, is allowed a further extension, for one month, of the leave of absence granted to him, on private affairs, under date the 23rd February last.

Lieutenant C. E. Naylor, of the 19th Regt. N. I., is appointed Lieutenant of Police, Hyderabad in Scinde, vice Lieutenant Champion.

Mr. A. K. Forbes to act as Judge and Session Judge of Ahmedabad.

Captain J. S. Kemball, 26th Regiment N. I., to act as Superintendent of Police in the Ahmednuggur Zillah, and Commandant of the Ahmednuggur Police Corps.

ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 4th May 1853.

The Reverend W. H. Schwabe, Officiating Chaplain of Malcolm Peth, to visit Sattara once a month, and to reside there during the Monsoon.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secretary to Government.

Digitized by Government of Maharashtra on 28 February, 2020

The Bombay Guardian

FRIDAY, MAY 6, 1853.

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at o'clock p. m. : and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

HOME-RELIGIOUS INTELLIGENCE.—We are glad to learn that the Society for Propogating Christian knowledge is sending a minister with an Iron Church, to the gold-fields of Australia. The Wesleyans too are in those fields, as will appear from another part of our paper.

The Church of Scotland, we learn also with pleasare, has the prospect of sending out immediately four ordained Missionaries of the Church, two to Bombay, one to Calcutta, and another to Madras, to strengthen their Missions in this country.

JUBILEE OF THE BIBLE SOCIETY.—The Jubilee of the British and Foreign Bible Society was held on the 11th of March last and during the week. The chair was occupied on Tuesday by Lord Shaftesbury; on his right was the Raja of Coorg, in an eastern dress, and the Duke of Argyle. A large assembly clerical and laical was convened. The Scriptures it appears have been translated into 148 languages and dialects; 43 thousand copies had been disseminated among, it was computed, six hundred millions of the human race. The jubilee fund had already reached £7000. A sermon had been preached in St. Pauls connected with the Jubilee by the Archbishop of Canterbury.

THE MAILS of the 24th March, and 8th ultimo, are full of interest to those interested in the future Government of India. The whole of the English nation has begun to talk about India, and an Indian Reform Association had been established. The magnates of the Board of Control and Leaden Hall street had begun to tremble for the future, and the renewal of the old charter with a few amendments and improvements, which a fortnight before seemed very probable, might at the departure of the last mail be deemed highly improbable. The mercantile body in England were beginning to fancy that the patronage of the East India Company might as well be divided between themselves and the natives, they of course taking the lion's share, as left to the Court of Directors. The subject of bribery at elections for members of Parliament was attracting serious attention, and some score of elections had on that ground been annulled. Elections in many towns seemed to have been a mere affair of the pocket. About a fourth, or it may be a larger portion of many of the town constituences were ready to vote for those who paid them best, thus in effect deciding the elections,—a scandalous state of things to be permitted to exist in a free state. The Montenegro question though settled, was not the only Turkish question. There was another in which the French and Russians were especially interested. A set of superstitious Greek and Latin monks keep up a constant disgraceful quarrel about the right to superintend certain Holy Places in Palestine. The Turks used to side with those who reasoned most powerfully in hard cash, now however in Reformed Turkey another principle semeed needed. Well the Turkish minister, to please both parties, issued a firman giving the Greeks certain privileges, and another according to the Latins not equal or similar, but the very same. Of course both could not have the whole of the same apple; a quarrel necessarily ensued, and France sides with the Latins, and Russia with the Greeks, and the French fleet has been ordered nearer Turkey. In the fear of an actual em roilment the English fleet had been ordered up too from Malta, but on maturer reflexion countermanded. Mean while the minister of the duplicate firman had been dismissed, and it was not expected that the monkish quarrel would yet warrant the Russians to seize Constantinople, though the Roman Catholic writers tell us that a monkish quarrel gave rise to the northern heresy and lost to their liege lord the Pope one half of the nations of Europe.

Lord John Russell in his place in Parliament was able to state that the Madiai had been liberated. The principal cause under Providence was no doubt his letter which we quoted lately, though prudence and respect for a weak potentate did not permit him, or the periodic press, to refer to that document. The last accounts of them was, that they were safely on board a French steamer through the connivance, without the orders of the Tuscan authorities. It seems that Protestant influence, though it cannot command, can still exert an influence over the jailors of the Inquisition and other Popish prisons.

THE following excellent observations on caste from a correspondent of the *Times*, we commend to the attention of our native readers:—

"We believe that in no country in the world do the people enjoy so much practical, personal freedom, the best test and sterling fruit of good government, as in England. In America, which boasts of the freest form of government on earth, there are to be found some of the worst features of tyranny and injustice. The reason is, that, notwithstanding her boast of freedom, she does not recognize the truth which lies at the foundation of all real liberty, and is the very life of justice and mercy —a truth so nobly stated by the great Apostle Paul —'God, that made the world and all things therein, hath made *of one blood* all nations of men for to dwell on all the face of the earth.'—This is the secret of Old England's liberty, prosperity and glory. The hearty recognition of this great truth has placed her in the front of all nations of men on the face of the earth, and has brought the miserable and the oppressed from every clime to seek shelter and freedom under her buckler, and has sent her forth to bestow the blessings of freedom on all who will acknowledge the only ground on which they can be realised and enjoyed—the equality of man. In Britain, with her aristocracy—her gold-ocracy—her cotton-ocracy, and all her other ocracies, let a man but have talent, energy and virtue—let him only obey the laws of his country, and bow to the decencies and cultivate the virtues of the social system, and, be his origin high or low, he may go where he pleases—he may prosecute what profession he likes—he may propose to himself what objects he likes, the higher and worthier the better—and he may shine amongst the foremost, a warrior, a statesman, a minister of God, a benefactor to the whole world; and leave behind him a name embalmed in a nation's undying gratitude and esteem.—Now, Sir, we maintain that the people of India are incapable of enjoying the blessings of a free government, far less are they qualified to assume a responsible share in it, and never shall be either the one or the other,—however anxious for their welfare, and well-intentioned, their governors may be—until they abandon the unnatural, abominable, ungodly system of *Caste*, and hail each other, throughout the length and breadth of this mighty empire, as brethren—the children of 'One God, that made the world and all things therein.' When they are prepared to throw open the course of virtuous and honorable preferment to all; to regard all as equally worthy of consideration and of justice—equally capable of achieving the highest prizes in the social system, and free to do so; to recognise no radical distinction amongst men but that wrought out by talent, perseverance, and virtue;—then will they be prepared to receive and enjoy a free and enlightened system of government; and will be soon found worthy of sharing in its responsibilities and its honours, by those who would gladly acknowledge their well-founded claim—a claim which, if to any extent granted to them now —enslaved and degraded by the diabolical system of Caste—would only cover them with confusion, and work them misery.—Caste is the insuperable bar to any substantial and general amelioration of the condition of the Natives of India under any Government, however excellent in theory. It stands fatally in the way of physical, moral, and religious improvement; and well has it been described as one of Satan's most successful devices to hold mankind in cruel bondage. Let the Natives of India—and the opportunity and ability are within reach of many of them—study the progress of the Western world to its present comparatively high position of physical, intellectual, and moral attainment, and they will find that the great start in the race of improvement in every case began with the breaking down and sweeping away of every thing having any analogy to the system of Caste. Let them be taught by the lessons of history—let them abandon this degrading and unholy bondage; and the day-spring from on high shall speedily visit this benighted land, and shed the best and most enduring blessings, with unstinted profusion, over its wide expanse. Let them renounce Caste, both in profession and in spirit, and their onward march is begun; its progress and high attainment who, even in imagination, may venture to follow?"

COMMERCE AND CHRISTIANITY.—The two great agents in modern civilization are Commerce and Christianity, and both civilize by uniting, and rendering men dependant on one another. Men are always dreaming of independance, as if it were some blissful state, but if such a state anywhere exists, it can only be among solitary hunters in the American wilds, or Australian bushmen. Even savages usually hunt in company, and each has to yield or receive something from his fellows. One half of your autocratic sovereigns, who in civilized societies approach the nearest to independance, come to an untimely end, by poison or the poignard. The monied man of fortune depends on the banks, where his money is deposited, the independant mill-owner can do nothing without his workmen, and the white planter, who is lord of miles on every side of him, and monarch of more than he can survey, is dependant on the labour of his blacks. Commerce increases the dependance of nations. In England, for example, there are few families that are not dependant for their comfort and refreshment upon a Chinese herb, and a West Indian cane, or who can be decently clothed without American or East India Cotton; and for all these they are dependant on Commerce. Independance leads to individual isolation, dependance to sympathy with others, and the inculcation of this sympathy is the great aim of Christianity. That heaven-descended system tends to unite in mutual love the whole family of man, to make each think not only of his own things, but of the things of others. The grand effect then of Commerce and Christianity is the same,—the union of the human family. It would be hard at the present time to stir up a war between Great Britain and the United States of America, because of the Commercial dependance of the two nations, and because of the multitude of men possessed of Christian principles in both. Yet though Commerce and Christianity both tend to the progress of our race in happiness and civilization, they do so from very different principles, and in a very different manner. The principle of Commerce is a refined and far-seeing selfishness, that of Christianity a generous benevolence. The English merchant when he imports tea from China does not intend to promote industry in the Celestial Empire, but

to increase his own stock, while the drinkers of tea purchase it solely for their own gratification. Nevertheless they do benefit the Chinese by exporting in exchange for tea, broad cloth and other English goods, which they can furnish better and cheaper than the Chinese themselves could make them. It is not to furnish cotton for the looms of Manchester, that the American planter takes up his abode among unhealthy swamps, in a solitary house, with no white face within miles where he resides, but to make his own fortune; nor is it compassion for unshaven chins that makes the Birmingham manufacturer scatter his razors all over the world, which benefits by the cheapness of his cutlery. Our railway companies do not construct their lines, and run their trains for our special benefit, but with an eye to the dividends, though we now travel more cheaply and expeditiously all nevertheless. It is a wonderful part of the scheme of Providence, and demonstrates most powerfully the beneficience of the Deity, that self-interest, as a general rule, leads every one to benefit his fellow. But as there are exceptions, or at least apparent exceptions to this rule, as there are to most others, the greatest happiness of the human race cannot be attained without the exercise of the principle of the benevolence. Philosophers have indeed attempted to shew that no one can ever benefit himself by hurting another, and we believe them, taking in the future world along with this, but man is too short-sighted to see that the receiving of a piece of gold from a poor man, who does not know what it is, and giving him a clasp knife in its stead, is contrary to his own interests, and we need a principle of benevolence or the fear of God, to operate on the mind, and prevent individuals from taking unfair advantage of their neighbours. Christianity then as the highest embodiment of these principles is the great corrective of that narrow selfishness, which leads one man to seize a present advantage by defrauding another of his just rights, and thus is the grand agent for the promotion of the happiness of individuals and nations, in their intercourse with one another, as well as by forming a bond of union between the soul of the creature, and the Great Greator. But for our Christian legislators and statesmen, the bonds of slavery would never have been burst asunder in the British dominions, and the American slave might cease to hope. But for Christian men our great manufacturers would still have continued to exact from children an amount of labour inconsistent with their mental and physical development. The planter often finds or thinks he finds it more profitable *to work up* his slaves, and buy new ones when they die, than to supply them with food when sick, and exact from them moderate labour. The manufacturer has no particular interest in caring for the children that work in his factory, as long as others can be found to supply their place. It is by the genial influence of the heaven-descended system of Jesus, that Sabbath Schools, and Tract and Bible Societies have sprung up, and conferred so many benefits on the labouring classes, and introduced the consolations of religion, to solace the sick inmates of the cottage, and inspire them with a joy and peace unknown amid the revelries of the tavern, or gaities of the ball-room.

Still it must be admitted that at present Christianity, but imperfectly fulfils her high vocation. The number of *helots* professing the Christian religion without a Sabbath, and without a holiday, doomed to perpetual drudgery for the recreation or amusement of the sovereign people, in liberal England, and Democratic America, in taverns and tea gardens, on canals and railways, in shops and Printing offices, is a disgrace not to Christianity only, but to civilization and humanity. The cold heartedness of telling a man, where labourers are abundant, who has a wife and family to support, that he can leave his situation if he pleases, only shews that there may be hypocrisy and cant without any profession of religion. That state of society which condemns a certain portion of the population to continued toil for the benefit of others is un-Christian, and inhuman. Till civilized men learn to afford *to all* the time that is needed at once for religious instruction, and for recruiting the bodily and mental energies, their civilization, must bear on its front the reprobation of reason, and the brand of Heaven.

BAPTISM OF A HINDU CONVERT.

*** A valued correspondent sends us the following very interesting communication. Ramachundra, the young man referred to, is about 20 years of age, of very respectable caste and position in life. The early part of his education was received in the schools of the American Mission at Ahmednuggur. Latterly he has been connected with the Free Church Institution in Bombay.—Ed. B. G.

On the 29th ult. at 7 P. M. a large company—partly European, chiefly Native—assembled in the Free Church Mission House at Ambrolie, to witness the Baptism of a young Hindu. The European portion of the audience included nearly all the Missionaries in the island; while the Natives, so far as we could judge, were mostly the advanced students connected with the Missionary English schools and colleges.—[A pretty large number were from the Elphinstone College.—Ed. B. G.]

The exercises of the evening were begun by the Rev. R. W. Hume, of the American Board of Missions, who offered a suitable prayer for the occasion—read a portion of the Word of God,—and gave out a Psalm to be sung.

The Rev. J. Murray Mitchell, of the Free Church Mission, then delivered a most appropriate and effective Discourse from the words—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinth. vi., 17, 18.

The Native youths present listened to the preacher with the utmost attention; and we hope a good impression was made upon them when he drew a comparison between Christianity and that system of Heathenism in which most of his audience had been brought up.

Immediately after the Sermon, the candidate was called up before the Pulpit, and questioned by the Preacher as to the grounds of his faith in Christ. Very satisfactory answers were given to a series of questions framed on purpose, apparently, to test the candidate's knowledge of the fundamental points of the religion of Christ.

The interrogatory part being ended, a short prayer was made, and then the candidate was baptized in the name of the Blessed Trinity. After this, another short prayer was made, and a Psalm sung; and then there followed what to us was a very affecting part of the evening's exercises, and this was an address in Marathi to the heathen youths present, delivered by the Rev. Narayan Sheshadri, who had himself, as he told us, ten years ago been as unwilling to receive the Gospel as most of the educated young men in Bombay seem now to be. Mr. Narayan very clearly expounded the nature of the Sacrament of Baptism, and also showed what it is to be a real Christian. The multiplication of such native preachers as he, must, humanly speaking, be the most certain means of extending the Gospel in this country.

One cannot help expecting soon to hear of good results from the anxiety now manifested by the educated young men of Bombay to learn fully the nature of Christianity. The sobriety, decorum, and breathless attention exhibited on this occasion would lead us to hope that the native portion of the audience came to witness the scene from a higher motive than a mere desire to see a sight.

After Mr. Narayan's address a Marathi Hymn was sung, chiefly by the girls of the Free Church Boarding School.*

The Rev. G. Candy, minister of Trinity Chapel, closed the proceedings by pronouncing the Apostolic Blessing.

We think that this mode of baptizing an educated adult before a large assembly a most likely means of good. How many witnesses are there to the "good confession" of Ramchunder! What thoughts must arise in the minds of many youths who are just on the point of taking the decisive step! How are the hearts of Christians themselves stirred when they are thus led to think on the blessed privileges they enjoy, as "the sons and daughters of the Lord Almighty!" Pity it is, that the Sacrament of Baptism should ever, particularly in the case of an adult convert, be administered in a corner. In this case there is much loss suffered by the Christian community; and there is thrown away an opportunity of doing good to the inquiring portion of the heathen population.

The presence of the missionaries and other clergymen, of various denominations, on this occasion, could not fail to bear witness to the natives that the Protestant Christians in Bombay, though unhappily broken up into distinct sections, are essentially one.—Oh, for an *entire visible* unity among all those who receive the Holy Scriptures as their only guide in religion, and look to the Lord Jesus Christ as their only Saviour and High Priest! May the Holy Spirit stir up the flame of love in the hearts of all believers!

2nd May, 1853. R.

ITEMS OF RELIGIOUS INTELLIGENCE.—The most prominent fact in the religious intelligence that has recently arrived from England is the Jubilee of the British and Foreign Bible Society, and the great interest it has excited throughout the community. Our readers will find this subject separately treated in an other column. Next to this in importance is the effort made in vindication of the Lord's day. In connexion with the new Crystal Palace there was apprehended the probability of a great desecration of the Sabbath. We recently adverted to a great meeting of delegates from the working classes in London, at which sentiments of a very painful kind were freely expressed. Certainly the revelation then afforded of the religious condition of many of the working classes in the metropolis was as melancholy as could possibly be. But it has come out that the *majority* of the working classes are not in this state. They have no wish for Sabbath desecration. They have no desire that the Crystal Palace should be opened on the Lord's day. An immense public meeting of the young men of the Metropolis was held on the 16th March, and the majority in support of Sabbath observance was overwhelming. Without a special act of Parliament the Crystal Palace will not be opened on the Lord's day; and of any such measure passing the House or even of being proposed there is little or no likelihood. This is an important triumph. Britain will not surrender her Sabbath. The tendency in many quarters is to a more sacred observance of the day of rest. Matters how-

* We have occasion to know that to some of the young men present (who are labouring to extend Female Education among the natives) this Christian hymn sung by their Christian country-women was one of the most interesting portions of the service.
Ed. B. G.

ever are still far from what they ought to be In connexion with Railways alone it is estimated that seventy thousand people are compelled to labour on the Lord's day.

The great degree of bribery and corruption prevalent at elections in England has been much under the public eye of late. The Election committees of the House of Commons have gone vigorously to work, and unseated a number of members whose agents had employed dishonorable means; and Government seems disposed to take some steps to cure so great an evil. The facts that have recently been unveiled sorrowfully remind us how little Christianity has yet pervaded the mass of our so-called Christian nation.

The active efforts of the Protestant Alliance have been repeatedly noticed in these columns. We are thankful to see our friends to the north of the Tweed true to the Reformation principles of Knox. They have revived the Scottish Reformation Society; and by engaging as their agent the Revd. Dr. Dill of Ireland, a well-known and zealous champion of the Protestant cause, they hope to be able not only to diffuse information, but to form Protestant Alliances all over the country. The Scotch, by the way, are eagerly pointing to the somewhat remarkable fact that in the recent division on the Maynooth question a large majority of Scotch members voted for the abolition of the grant. On that subject we may say that notwithstanding the late decision in Parliament we deem the abolition of the grant almost certain, although the point may not be carried for a few years. Nearly all the prominent public men of England are now sick of Popery; and the "leading journal" deems its spirit incompatible with freedom even in civil things. Of course; but why did our politicians ever forget this? We see, chiefly in America, intimations of a comprehensive plan of agreement among all Protestant states to *demand* of Roman Catholic governments liberty of worship for Protestants in Romanist countries. It is all very well to do so, but nevertheless this is to demand that Popery cease to be Popery, —for persecution is a portion of its essence.

On the CONTINENT, the most cheering fact that meets us is the liberation of the Madiai. Little is yet known beyond the fact of their release on the 15th ultimo, and of their having been privately conveyed on board a French steamer. They have been taken to Marseilles, where they will probably reside for a month or two. Few things have of late more deeply moved the hearts of Protestant Christians that the sufferings of these two simple-minded believers. Much prayer has been offered; now let there be no less of thanksgiving to Him who is the hearer of prayer. But although Francesco and Rosa Madiai who are the best known of the sufferers for conscience sake in Tuscany, have been delivered from cruel persecution, let us recollect that there are many others still languishing in the prisons of the Grand Duke for no other crime than that of being suspected Protestants.

In Sardinia the good cause appears still to advance. A rather noted convert from Popery —Dr. De Sanctis, who was once curate of the chief parish in Rome — is now preaching in Turin and attracting large audiences. Still more important are the steady efforts of the Waldenses, whose admirable preachers attract large crowds to the statement of the pure Gospel.

We have been most thankful to read various facts that shew there is a party in the National Church of Geneva thoroughly orthodox and bent on reform. The Genevese National Church has for more than fifty years been Socinian or at least Arian in doctrine; and the most pious Ministers of that city such as Malan, Merle D'Aubigné, Gaussen, &c., have for many years past had no connexion with the established church. Recently a very able petition by two heads of families, members of the Genevese Church, has been presented to the Genevese consistory, in which the suppression of the Arian Catechism, and the restoration of the ancient Helvetic confession of Faith, are earnestly demanded. This is only a commencement, but the feelings of many point in the same direction. We hardly know an event likely to tell with more power on Protestantism than the restoration of the Genevese Church to orthodoxy and spiritual life. Many are praying for it; not a few expect it. May God fulfil their hopes!

The visit of the Pope to France for the purpose of crowning the Emperor Napoleon III. (which in the meantime has been unexpectedly postponed) is likely to be attended with important results of a religious nature Will the Pope lend the eclat of his august presence, will the shrewd and grasping Cardinals consent to his going, without "the church" receiving an equivalent? There is at the present moment a keen struggle going on in the French Church between two parties—those who are "Gallican," and those who are "Papal." The former claims certain rights and immunities which national churches generally, and the French church in particular, have been anxious to retain; and the latter would surrender everything unconditionally into the hands of the Pope and his Cardinals. The latter party is generally called "Ultramontane." In so far as our sympthies can be said to be with either of the parties we should rather see the French Church make good its ground than behold the last wreck swallowed up by the monstrous, all-engulfing Papacy. But there can be little doubt that France will make concessions to Rome: the alliance between the two will be firmer than ever—an alliance "for better for worse." Protestantism will speedily feel the consequences of this ominous union, and the prospects of unhappy France will be gloomier than ever.

The following appeal in reference to the EVANGELICAL SOCIETY OF GENEVA, we commend to the attention of our Readers :—

The Evangelical Society of Geneva, in rendering thanks to God for what she has been able to do up to this hour, remembers that she is the least of the institutions called to proclaim the unsearchable riches of Christ, (Eph. iii. 9,) that she has much to learn of the brethren who elsewhere labour for the same end, and that a rich and abiding measure of the Holy Spirit is indispensable to her existence, on which account she asks her friends for the support of their prayers and faith. She further believes that there are reasons which justify, in an especial manner, her having a place in the holy confederation of Christian Societies. She is, it is believed, the oldest of the great Evangelical Societies which are at present labouring to proclaim a free salvation in the bosom of the European papacy. Geneva received a calling from God in the 16th century, which the Christians of that city cannot, and which Evangelical Christendom itself, will not forget. If there are *two* systems of doctrine in Geneva—one which Geneva has maintained and spread since the first half of the 18th century—the other, that professed and defended by the Evangelical Society, should the second lose any of its support, will not the other, which appears greatly weakened, gather fresh strength and spread itself anew? There is, by the grace of God, amongst those who believe, within the city of Calvin, mingled, doubtless, with much weakness, attachment to the authority of the Scriptures, the divinity of the Saviour, redemption by the blood of the cross, the sovereignty of God in the conversion of sinners, regeneration by the Word and the Spirit and not by ceremonies; in one word, there is a soundness of doctrine very necessary at the present time. Geneva contains a great number of brethren, particularly among the members of the church (the laity) who have, and who, by the grace of God, will more and more have the desire to consecrate their gifts to the public good. And the work of the Holy Spirit among these young people, fills the aged Christians with joyful hope. There is among all these brethren a unity of faith and harmony of opinion which, without being perfect, (such unanimity will be found only in heaven,) are greater perhaps than in any other Christian locality. The unfettered activity of the Evangelical Christians of Geneva is preserved in a special manner by the Lord, who makes every thing turn to His glory, within the fortress of the independence of Switzerland, in order that, should religious liberty be trammelled or destroyed in the countries under Popish rule, (which God forbid) Geneva may, as in the 16th century, be a bright focus of light to France, Italy, and other countries. Finally, Christian work in Geneva is catholic in its character. It is not confined solely to Switzerland or France. By its Theological Seminary God has permitted the Evangelical Society to labour for witzerland, France, Belgium, the Vaudois Valleys, Italy, the British dominions, and even Russia, Holland, Germany, and the United States; and its direct agency, through evangelists and colporteurs, extends not only over witzerland and France, but even to Italy and Africa. As the trials of the Society, in regard to pecuniary resources, recur every year, and are even increasing, it has been thought right to examine the reasons for its existence, and, with deference, to present to the brethren the result of this examination. Will they not draw from it the conclusion that the work in Geneva *must be supported?*

A circumstance has recently occurred amongst us which we cannot entirely omit, as it is very encouraging to us. It is the appeal from Geneva, from the Evangelical Alliance, to request a *Continental* as well as a British deputation in favour of the christian prisoners of Tuscany, and the welcome this appeal has met with, of which our dear President, M. le Comte de St. George, has been the bearer into the different countries of Protestant Christendom. "You see by the case of the Madiai that the Geneva of Calvin is still Geneva," wrote the honourable President of the British Evangelical Alliance, Sir Culling Eardley God grant it, by His Holy Spirit, to be always the Geneva of faith and love!

The general report of the 30th of June last stated as to the department of *Foreign Evangelisation*, that the Evangelical Society of Geneva had at twenty stations, twenty-six ministers, evangelists, and teachers, who had formed, or were forming, in the midst of a generally Popish population, churches composed of living members. Since then, it has been solicited from several quarters to increase the number of these servants of the Lord. But in view of the enormous shortcoming in funds which weighs upon the society, and particularly upon the department of Foreign Evangelisation, it does not feel at liberty to do so. On the response which our christian friends make to the appeal which it this day addresses to them, will depend the response it shall in its turn make to the not less pressing demands of the population who beg for evangelists.

It is the same as to the *colportage*, and yet the importance of this work grows with its difficulties. It is for able and well instructed colporteurs to fill up the void which the want of money, or the perplexities of the directors, have created in the department of Evangelisation. This task, the department of *colportage* clearly discerns, and will eagerly fulfil, if the friends of the gospel furnish it with means. Twenty-one colporteurs will, at the commencement of this winter, be at work under the eye of the Lord, the half of whom are able to read and explain the Word of God.

The opening of the Theological School took place in the presence of several members of committee of the Society, and of several foreign brethren, on Monday the 4th of October, 1852. After prayer and the reading of the Word of God, (Isaiah liv.) by a student, Dr. Merle D'ubigne delivered an opening discourse, which the committee of the general society requested of him, for the purpose of inserting it in the eighty fifth circular. The author consented to its insertion, expressing at the same time his doubts as to whether it would meet the wishes of the committee. Before the end of the meeting, the president having requested the brethrn present to speak, the Rev. Adolphe Monod called the attention of the students to those words of Paul, "All things work together for good to those who love God." "We must fearlessly apply this passage to the present theological crisis. The young people who hear of the crisis must necessarily receive a saddening impression, but let us remember that there is no difficulty which cannot be changed into a help. 'If God be for us, who can be against us?' There is some way of reaping advantage from whatever takes place; but for this, we must take refuge in the inner man. Doubtless, what happens, troubles or afflicts us; but, notwithstanding, we may be conquerors. We shall attain to this if we struggle in a spirit of faith,—if, when men fail us, we seek the support of the Lord. It is thus that we acquire grea authority as pastors. The minister by himself ha little authority in our days; but, if the pastor has little weight from his position, he must have the more from his character. A new kind af authority is imposed upon the new man. Rejoice then: be not cast down although discouragements multiply,—a more spiritual and living theology will rise out of this crisis." Such is the substance of M. Monod's address. The Rev. Mr. Demole then charged the students carefully to observe the Sabbath, not to allow their preparations or their reading to encroach upon that day, to set apart what God has set apart, to reserve its moments for the contemplation of

prayer, the moderator concluded the meeting with the benediction. Seven students were enrolled in the Theological Seminary on the first of October, and five in the Preparatory School.

The committee of the Evangelical Society of Geneva, in concluding their eighty-fifth circular, would call the attention of its friends to the financial state of the Society, which will be seen in the following table :—

Debts of the Evangelical Society of Geneva, at 31st of October, 1852.

	Fr.	c.
Debt of the Theological Seminary,.....	10,545	75
Debt of the Foreign Evanglisation,...	35,969	55
Debt of the Colportage,.....	7,401	20
Debt of the Home Evangelisation, ...	1,766	80
General Expenses,.....	3,007	80
	58,691	10
Or about £2,445.		
Gifts without destination, which will subsequently be divided among the different departments,..	26,101	60
Actual Debt of the Society,.....	32,589	50

Or about £1,357.

The Holy Scripture says, "Go, and pay thy debt." (2 Kings iv. 7.) The Committee of the Evangelical Society of Geneva wish to obey that command, but cannot, unless there come to their aid those who have received grace from the Lord, as the Scripture says, and give "to their power, yea, and," as the Apostle adds, "beyond their power are willing of themselves." (2 Cor. viii. 3.) Donations may be addressed to the Treasurer of the Evangelical Society, Oratoire, Geneva :—Messrs. Ransom & Co., LONDON ; Robert Paul, Esq., Commercial Bank, EDINBURGH ; John Henderson, Esq., of Park, and Rev. Dr. Lorimer, GLASGOW.

N. B.—By a communication from Dr. D'Aubigne, of date so recent as the 6th January, 1853, it appears that the Debt now amounts to £1,875, and that unless the Society be assisted by Christians of other lands in meeting current obligations, it will reach £2,900 in March.

We give below extracts from some of the Speeches made at the Great Jubilee Meeting of the British and Foreign Bible Society, held March 8, at Exeter Hall, the Earl of Shaftesbury in the chair. Warmly, but well speaks the Editor of the *Bonner* when he says : "Amid the manifold and multiform services attempted on behalf of human well being in the columns of this journal, there have been none admitting of comparison with that of the present number. The spectacle presented yesterday, in Exeter Hall, was, to reflecting men, the most interesting and impressive, the most cheering and elevating, ever exhibited in that place." It is certainly remarkable that this Society, which came into existence in the year when Napoleon was crowned Emperor of France, should be celebrating its jubilee in the very year when Napoleon the Third is resuming the crown worn by his uncle, and lost during 38 years. During the seven weeks of years that have elapsed since its origin, this Society with kindred asssociations in America and elsewhere, had been enabled to distribute 43 millions of copies of the sacred scriptures, in whole or in part. 175 versions of the word of God have been completed. 25 of these were in languages that had never been reduced to writing, that were without alphabets, until these versions were made. "Now let this fact" said the Chairman, "be treasured up by those who are talking much of intellectual improvement, and of the march of intellect ; and let them tell me if, in the whole range of intellectual power, there is any thing that shows more of mind, of thought and of capacity, than must have been expended in reducing those 25 languages to a written form, and thus giving thousands of minds access to the word of the living God."

The Bishop of Winchester remarked :—"They had been reminded, that this Society first sprang into existence in the year 1804. Now, he thought he saw the Divine goodness specially marked in God's having put it into the hearts of his servants to establish this Society at that particular epoch. (Hear, hear) Never, perhaps, according to human observation, was there a period in the history of the world when such a Society would be less likely to have a sphere of labour. (Hear, hear) It was in that year the power of Napoleon had culminated to its zenith, and that the French empire was founded. It was then that the ports of the Continent were hermetically sealed. It was then that all commerce was interdicted, and that all enterprise was prohibited between this island and the nations of the Continent—and yet, it was at this period that the little seed was dropped which was destined to become so great a tree, whose leaves were to be for the healing of the nations. (Cheers.) Well might the scriptures declare that the ways of God are not as our ways, nor His thoughts as our thoughts. (Cheers) The Society had passed the infancy of its existence, prepared its Bibles and got its machinery into order, when the ports of the Continent were opened as the result of the downfal of the French Emperor, and thus the British and Foreign Bible Society were enabled to carry to the people of those nations the book of peace instead of the implements of war.

The Reverend J. Angell James said :—"But there was one name he distinctly remembered being announced from the chair, the very sound of which in an instant brought up a thunder of applause that shook Freemasons' Tavern to its very foundation, and made even the pictures that adorn its walls vibrate with sympathy ; it was the name of Wilberforce. (Loud cheers.) There he stood, with his laurels green upon him, which he had lately won as the liberator of Africa. (Cheers.) His diminutive, and, to all outward appearances, insignificant frame, seemed instinct in every muscle, as well as every limb, with life, and the intelligence with which he wielded the great cause of negro emancipation through twenty long years, beamed in his eye, and all the benevolence which he carried to the cause sat on his countenance, and it seemed as if a glory from heaven irradiated his brow. (Cheers.) He (Mr. James) remembered, and should remember to the latest period of his existence, one part of the speech which Mr. Wilberforce delivered on that occasion, so characteristic of the man and of the Society which he rose to advocate. Alluding to the treaty of alliance which had at one time existed between the King of France and the King of Spain, the former, rejoicing in the act exclaimed, "The Pyrenees are no more ! the Pyrenees are no more !" so Wilberforce at the top of his shrill, but musical voice, alluding to the fact of the formation of the Bible Society, and what it was destined to accomplish on behalf of the nations of the earth, exclaimed, "The Pyrenees are no more ! the Pyrenees are no more !" (Cheers) Would that that illustrious man were present to-day, with all his catholicity of feeling, with all his philanthropy, with all his wisdom, and with all his eloquence. (Cheers.) Perhaps, unseen by sense, he was present, and who would not say, "Enjoy thy repose, illustrious man ; thy name is still fragrant, and thy example is animating the minds of multitudes, who are still endeavouring to break off the shackles of slavery from the body as well as from the mind." He would now refer for a few minutes to the Society itself. He would make a passing allusion, and for a purpose which would be immediately apparent, to another Society less catholic in its principles, and more exclusive in its constitution, than this, but which deserved great honour for the zeal it displayed in the circulation of the Holy Scriptures, but, of course, according to its constitution, it circulated other books besides, and he alluded to this Society, in order to bring forward an incident which he was sure would be gratifying to the audience, referring as it did to no less a personage than Dr. Watts,—a name which would never be listened to but with respect, reverence, and affection by those who love the songs of Zion, in whatever section of the Christian church they pour forth his songs. (Cheers.) A letter had come into his possession, written by Dr. Watts not long before his death, and addressed to the Secretary of the Christian Knowledge Society, agreeing to take 1,500 copies of a Bible printed by that Society. (Hear, hear.) Now, when they remembered that Dr. Watts was a poor man, and that those Bibles were four or five times the price paid for them at the present time, it might fairly be asked, whose zeal for the circulation of the Bible, in the present day, could compare with the zeal of this great Nonconformist, whose name was connected with those songs, some of which would never cease to be sung till they were lost in the new song of heaven. (Cheers.) Just for a moment or two, in reference to the Society. He would not traverse the ground which had been covered by the arithmetic of millions, and to which they had just listened in the statement made by the Secretary, but there were one or two general features to which he would allude. In the first place, it had solved the problem never proposed, perhaps never thought of, from the commencement of English history down to the formation of the British and Foreign Bible Society, whether it was possible to have unity without uniformity—(cheers)—co-operation without incorporation, practical work without heretical latitudinarianism ; and this has taught to the bigots of all churches, all countries, and all future ages, that there may be freedom of thought and independent action, but all combined with union, among those that differ, without subverting or disorganizing any church in existence. (Cheers.) This was a great lesson for the world—a lesson for all time, and would go through all ages. ("Hear," and cheers.) They had been told that the principle upon which this Society was founded was calculated to disorganize society, that it was a vast quicksand, that it would crumble to pieces by its own weight. Now, had it ? (Cheers.) Where, said Mr. James, where are the prophets ? Where are their anticipations ? (Hear, hear) The prophets are dead, and their predictions, like the leaves of Sybil, are scattered to the winds. (Cheers.) But where is the society ? (Cheers.) Here in all its integrity, and bearing full proof not merely of its past success, but its present usefulness, and giving promise of yet much greater glory in the future."

The Reverend Doctor Duff said :—"A brief epitome had been put before them of the ground occupied by this Society. At the beginning of the last century, this little island of the ocean could scarcely be said to have any connexion with foreign lands, except North America. (Hear, hear.) At that time, moreover, it had almost lost the spirit of a living Christianity ; but about that period a series of events, unprecedented in history, transpired, which soon completely changed the aspect of the country, and gave to this little isolated island power and dominion over many peoples ; and now, in the order of God's providence, Britain possessed an influence more comprehensive and potent than any other kingdom on the face of the earth ; which he believed had been bestowed in order that it might be exercised for the good of mankind and the glory of God. (Hear, hear) If either France, Spain, or Portugal possessed the same power over the world as Britain, the people would be kept in ignorance of the Word of God, and no Bible Society would be able to put forth its efforts for the liberation of the enslaved inhabitants of the earth. Let the present conduct of continental sovereigns testify if this view were not, unhappily, but too correct. (Hear, hear.) Dr. Duff referred to the immense good which this Society had been the means of doing on the great Indian Continent, and also of the vast amount of labour which yet remained to be done. He also reviewed the history of Missions to India, making especial allusion to the labours of Ward, Marshman, and Carey, and Henry Martin, whose faith was so strong, that he declared if he never saw a single convert in India, he would still labour on, believing that the design of God in directing him thither was, that by his patience, fortitude, and perseverance, he might encourage future Missionaries. In the year 1810 the Calcutta auxiliary to the Bible Society was formed, the first in Asia ; and now the Bible was printed in the ten great principal languages of India, and the New Testament into five strange dialects spoken by the barbarians who inhabit the forests and the hills. (Hear, hear.) More than two million copies of the Bible had been circulated, and India itself, almost unknown to us a century ago, consolidated into one mighty empire. And what an empire ! —(hear, hear)—territorially as large as Europe, and containing a hundred and fifty millions of human beings ! It was enough to make one giddy to think that our Sovereign, Queen Victoria, has an absolute soveignty over one-fifth part of the whole of this world's inhabitants. ("Hear," and cheers.) And when it was considered what a large mass of these immortal beings were still unsupplied with the Word of Life, surely the necessity would appear for this Society being supplied with a grand Jubilee fund, that it might go further into the yet unoccupied regions of the globe."

"The Earl of Carlisle trusted he should gain credit for sincerity when he stated, that he considered it a very happy distinction to bear any part whatever in the Jubilee Meeting of the British and Foreign Bible Society. (Hear, hear.) Amid the array of willingness and power gathered on the platform to join in a great act of filial love and homage to the Parent Bible Society, he felt profoundly that every ministrant called to take part in the rite should keep rigidly to what would have the least risk of marring or overloading the general effect, or grating upon the combined harmony (Hear, hear.) Wholly disclaiming for himself all claim to any special service on this occasion, he should only endeavour to make his weak note of praise chime in with the general acclamation of triumph at the progress and prospects of the bible cause throughout the world. (Cheers.) It was, indeed, well for them to be thus assembled. Our common Christianity, so far at least as it was likely to be represented there, did not exact or encourage any outward exhibitions of pomp and pageantry; but if it did not, like that elder faith of which it was the completion and the consummation, lead forth its solemn dances by the brook of Shiloah, or ascend, amid the clang of trumpets and the graduated song, the long flight of steps to the portals of the temple—if, in its ordinary modes of working, its ministrations were principally to be found in acts of self-denying labour and unostentatious love, yet there were seasons when they might point to such occasions and to such assemblies as the present, and feel that they too had their festivals, their galas, their strains of triumph—(hear, hear)—that there was a Christian as well as

New South Wales and Intercolonial Steam Navigation Company, with a capital of £150,000 in shares of £2 each. Its objects are to work coal mines upon two estates of 1,920 and 1,280 acres (situated respectively on the banks of the Hunter, 12 miles from the sea, and on Lake Macquarrie, about seven miles from the sea), and to carry on a coasting and intercolonial trade, by means of iron screw-steamers of large capacity and light draught, which will also be applicable for towing ships of burden in or out of port. The head quarters of the company are to be at Sydney, and the directors here are persons connected with the country. The operations contemplated are party similar to those of the Australasian Coal Mining Company."

—— The *Telegraph and Courier* says:—"We understand that a new Charitable Dispensary is about to be opened at Mombadavie in this town, for the purpose of affording medical assistance and giving medicine *gratis*, to the poor of the district. Doctors Bhow Dajee and Narrayn Dajee have offered their services without any remuneration for the same. The founder of this new Charity is a Parsee gentleman, who has given three thousand rupees as a donation to the Dispensary, and has put down his name for an annual subscription of eighteen hundred rupees.

—— The Lucknow correspondent of the *Morning Chronicle* says:—"The Last day of the Holee festival saw many a deed of blood in Lucknow. Some altercation arising between the *Suwars* of Nawab Moonuwur-ood-dowiah and Moneer Ali Beg, in the vicinity of the *Thana* and the presence of their masters, they resorted to the sword and were not separated till five or six had been killed and a large number wounded. As three men—intoxicated no doubt—were passing some part of the city, one of them who had a sword cut down his companions and fled.

—— A Centralizing Book Society has been formed at Benares, with a committee consisting of Missionaries and others. In a circular they say:—"there are many Societies, in different parts of India, engaged unconnectedly in bringing out School-books and other books, the diffusion of which must seem desirable to Christian men, but in consequence of their working without communication, their labours cannot have the same result as they might have if each Society knew what all the others are about. If a good book on a given subject has been prepared at Bombay, it is a pity that labour should be expended at Madras, or Calcutta in doing the same thing over again while the same amount of labour might have been employed in supplying some real desideratum. To bring the various publishing Societies into communication, is one aim of our Centralizing Society.

With a view to this we propose to have a book-depot in Benares from which the people who come to this centre of Hinduism from all parts of India, may be supplied with improving books in all their several languages.

Comprehensive lists will be printed, and circulated through the different Presidencies, so as to enable the several Societies, to see what has been done by the other Societies, and therefrom to judge the more safely as to what ought next to be done."

—— "We understand," says the *Benares Recorder*, "That a Suttee took place some 20 miles from Ghazeepore, and that the police people were aware of it, but did not use any means to prevent the ceremony from taking place. We hear that as soon as the Magistrate of Gazeepore heard about it, he ordered a police enquiry to be made, and dismissed all whom he considered in any way culpable. We hope our Ghazeepore Correspondent will favour us with all the particulars of the case."

—— Mrs. R. Sandys, wife of the Revd. T. Sandys, of the Church Mission, Mirzapore, died of cholera, April 20. She was 23 years in connection with the Mission.

—— The *Calcutta Christian Advocate* says:—"From all that we can learn, the Churuck Puja has not been so fully maintained as in former years, at least it is generally admitted, that there have been for some years past, fewer cases of barbarous cutting and suffering, and that this year it has been somewhat less than last year, and this is what we might be led to expect. Every year as education advances, will the number of those who support the Churuck by their pecuniary aid and influence decrease, until it will be left almost entirely in the hands of those, who from interested motives will endeavour to keep it up.

We regret to learn that a large number of so-called Christians and amongst them not a few women were present at the swinging in different parts of the suburbs. This is a standing disgrace not only to Christianity but to public decency, and will, we hope, be so reprobated by the press and by society generally, as to put down so disgraceful and shameless a practice."

—— The *Morning Chronicle* "understands that two young men of respectable Hindu families in Calcutta—one the great grandson of the late Rajah Rajbullub, students of the Free Church Institution at Nimtolah, have taken up their quarters with the missionaries of the above institution in their Mission House in Cornwallis Square, for the purpose of embracing the truths of the Gospel."

WEDNESDAY,—MAY 4.

—— The following is from the *Bombay Times*:—"At the monthly Prayer Meeting of the Church Missionary Society, held on Monday evening in the Trinity Chapel Girls' School Room—which by the way we regret to observe was not so well attended as it might have been—the Reverend Mr. Candy communicated the following interesting items of Missionary intelligence, which had reached him from home by the last Mail:—The Reverend C. W. Isenberg, who had left Bombay a year ago on account of bad health, on a visit to his native land, had derived much benefit from the change, and, after spending the winter at Dusseldorf, was about to proceed to Basle, for the purpose of giving instruction to a class of mechanics whom it was intended to send out to Abyssinia, that through their means a way might be made for the re-establishment of a Mission in that Country—an object which Mr. Isenberg had much at heart. They were not ordained men, and would be content, for a very small remuneration, to go out and instruct the people in different handicrafts, in the hope that, under God's blessing, their hearts might be prepared by such acts of kindness and friendly intercourse to receive, with more readiness, the richer blessings it was the Society's object to convey to them Mr. Isenberg being thoroughly acquainted with the Abyssinian languages, and the character and habits of the people,—having for many years labored amongst them,—was eminently well suited for the duties he was about to assume. For some time past the Society had been engaged in looking out for a gentleman to be placed in charge of the Money School in Bombay, and we were glad to hear that they had at length succeeded in securing for that purpose the services of a Mr. Davidson, who might be expected shortly after the rains, and under whom it was hoped the institution would flourish and be productive of much good. It was also interesting to hear, that a Mr. Hasson, a Syrian (or rather an Egyptian) a Mahomedan by birth, and who had for some time past been a student in the Society's College at Islington, had been selected to be sent out to Kurrachee as School-Master—he was spoken of as a poung man of high intellectual attainment, great promise, and decided piety, and at Kurrachee would labour with his former tutor and friend, the Society's excellent Missionary Mr. Matchett, who would greatly require his help, as the health of his colleague, the Reverend Mr. Rogers, was such as, in the opinion of his medical adviser, to render it indispensably necessary that he should immediately return to England—he being the third of the Society's small band of devoted missionaries in Western India, who has thus been compelled, during the past twelve months, to retire for a season from the sphere of his labors."

—— The *Melbourne Argus* says:—"We are compelled to adopt a step we should think unprecedented in newspaper history, that namely, of intimating that for the *present*, we do not wish for any more subscribers to this journal. We shall not, indeed feel justified in refusing them altogether, but we shall do what we can to induce them to abstain from ordering the paper, by charging them double our usual rate of subscription. The charge to our present subscribers will remain the same as it now is; but all new subscriptions will be made at the rate of four pounds per annum, payable in advance. The price of the single copy, too, will be for the present raised to *sixpence*, instead of three pence as it has been. These changes are not made because we are dissatisfied with the old prices; but with the distinct view of checking any further increase to our circulation, till we are better prepared to meet it with that prompitude which is so important an ingredient in newspaper management. In a short time we hope to receive our fast-printing American press, when we shall doubtless be able to fall back upon our old rates and provide for any demand which can possibly arise."

—— At Madras three men have been sentenced to death, and four to transportation, for the murder of a Police Sepoy in November last.

—— The *Telegraph and Courier* says:—"The greater part of the Esplanade and the Western side of the Sea Beach was the spectacle of a Grand *Tamasha* yesterday evening, in honor of a Holiday among the Parsis, called *Avan* Feast. Large crowds of Parsis were seen gathering on the Sea Beach during the day, and offering their prayers. The Parsee Females were also seen in large numbers on the spot, who had gone there not to pray, but to give offerings to the Sea of a sort of bread colled *Pooree*, Flowers and Sugar candy. This is, however, not enjoined by the religion of the Zoroastrians, but it is a custom the Females have borrowed from among the Hindoos. The enlightened portion of the Zoroastrians are attempting to abolish this custom, as it lowers them in the eye of the foreigners. There is a sort of religious reform Society among the Parsees, and that society had one or two days previously, distributed hand-Bills among the Parsis to pursuade their females to desist from giving any offerings to the Sea. The Parsee Punchayet too, is exceedingly sorry to perceive such superstitious habits prevailing amongst the females of their nation. Yesterday morning and evening, nothing but a loup mingled voice was heard on the Sea Beach from the roaring of the Sea and the loud Prayers of the Parsees."

THURSDAY,—MAY 5.

—— A Telugu Brahman has been baptized at Arcot by the Revd. H. Scudder of the American Mission.

—— The Revd. Mr. Moegling has made an appeal in behalf of the Coorg Mission, and rupees 600 have been subscribed at Madras.

—— The P. and O. steamer *Madras* arrived yesterday with China news to the 11th ultimo, quite confirmatory of the serious intelligence before received, but not adding anything of importance that we can see. The *Madras* was bound to Suez, but meeting with an accident at Galle, has come on for repairs, the *Erin* taking her place.

—— The *Acbar* with the overland mail of the 8th ultimo, also arrived yesterday, in thirteen and a half days from Suez, the quickest time known, says the *Bombay Times*.

—— Illness, it is thought will prevent Mrs. Stowe from visiting England this year.

—— There are ominous preparations at Sebastopol where the Russians have a large force.

—— Austria and Sardinia are again on bad terms.

—— 4,000 merchants, bankers &c. of London, have signed an address to the French people, assuring them of the amicable dispositions of the English, and reflecting somewhat on the English press.

—— The numerous friends of the Revd. H. P. Cassidy in this Presidency, will be glad to learn the fact of his arrival at Bombay, on Wednesday last, by the steamer *Madras*, from Point de Galle. During his absence from this country, he was received into the church of which the Revd. Baptist Noel is Pastor, was ordained to the ministry of the Gospel, and became connected with the Baptist Missionary Society. He is the first Missionary of this persuasion that has come to reside in Bombay. We cordially welcome him to this field where the harvest is so plenteous, the laborers so few; and shall much rejoice if the Lord of the harvest be pleased to give him something of the distinguished success which has followed the labours of some Missionaries of that denomination.

Military.

Bombay General Orders.

BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 27th April 1853.

No. 292 of 1853.—Lieutenant J. Peyton, of the 23rd regiment native light infantry, is allowed a furlough to Europe, for three years, on private affairs, agreeably to the regulations.

No 293 of 1853.—Lieutenant J. W. Henry, of the 19th regiment native infantry, has been appointed superintendent of police in the Ahmednuggur collectorate, and commandant of the Nuggur police corps.

No. 294 of 1853.—Surgeon W. Arbuckle has been appointed civil surgeon at the Presidency.

No. 295 of 1853.—Brevet colonel T. L. Green, of the 5th regiment Madras native infantry, brigadier commanding at Aden, is allowed a furlough to Europe, for three years, on medical certificate, from the date of his embarkation from that station.

By order of the right hon'ble the governor in council,
(Sd.) J. G. LUMSDEN, secretary to govt.

No. 296 of 1853.—The following general order by the most noble the governor-general of India in council, No. 276, dated Fort William, the 1st April 1853, is republished:—

No. 297 of 1853.—The right honorable the governor in council is pleased to declare the following general order, No. 632, dated 1st December 1851, by the honorable the president of the council of India in council, applicable to the honorable company's European troops under this Presidency:—

European soldiers ordered to be discharged with ignominy, are, from the date of publication, at the stat on where they may be serving, of the order directing such discharge, entitled to rations only.

The honorable the president in council is pleased to extend to soldiers so circumstanced, the rule laid down in art. 128, sect. XVII. of the pay code of 1849, under which a money allowance of 2 annas daily is to be granted in addition, up to the date of the men being embarked on board ship.

By order of the right hon'ble the governor in council
P. M. MELVILL, Lieut.-Col., Secy. to Govt.

Printed and Published, at the "BOMBAY TIMES" Press, No. 4, Marine Street, Fort, by T. W. WRAY, for the Proprietors.

Digitized by the Asiatic Society Mumbai
on 28 February, 2020

Christ upon the cross, and for adoring Him in his glory.

Professors Gaussen and Laharpe, M. Perrot Pourtalis, Moderator of the Presbytery, Professor Pilet and his son, the Rev. M. Pilet, also addressed some words of exhortation to the students. Then, after a Jewish jubilee—(cheers)—and that the achievements of which they had heard the recital, and of which they were yet to perpetuate the memory, were not unworthy of lending another cord to the harp of David or the lyre of Isaiah. (Cheers.) It could not be necessary for him to offer any caution to an assembly like the present not to indulge in any spirit of undue individual exaltation. (Hear, hear.) They would all feel primarily that the whole praise, honour, and victory was due to the Omnipotent—(hear, hear) —they would feel next, that so far as he had been pleased to own and bless human agency, they principally belonged to the humble and laborious agents and servants of the Society, whether at home or abroad - to the travelling agent, plying his unwearied round of visits, often amid the listless and indifferent —to the secretary working at his desk—to the translator, amid overwhelming intricacies of idiom and dialect—to the *colporteur* in chilly journeys under unkind skies, and often amid the unkinder menaces of his fellowmen—to the Missionary, also, always a synonym with the exile, and often with the martyr. It was to their persevering, often unobserved, seemingly unrewarded labours, that they were principally to trace their 8,000 Societies, their hundred and fifty languages, and their forty millions of copies. (Hear, hear.) This was, indeed, a magnificent result, since, within the first half century of the existence of this Society, since it issued from its single room, even as the original publishers and messengers of the Gospel issued from their upper chamber to communicate the glad tidings to the word, how continuous and how triumphant had been the series of its operations—how innumerable its fields of labour—how unflagging the wing of that angel which flies in the midst of Heaven, having the everlasting Gospel to preach to them that dwell upon the earth. (Cheers.) It was not only the polished and cultured realms of Europe—that France from whom we derived so much learning, eloquence, and piety, in her exiled ministers and servants, at the time of the revocation of the Edict of Nantes, and, to whom we were now in some degree paying that debt—that Germany, who had so much of kinsmanship with us, both of blood and of character, the country of the Reformation and of Luther—that Italy, pale and fair sister of sorrow, with whom it would seem to be hardly in keeping with the holy calm of the occasion if they gave full vent to their sympathy,—besides these, all the antique and gorgeous East, with its worn-out civilisations and obliterated dynasties—the caste-ridden India, the mysterious China, the separated Arab, and the coal-black African, together with the New World of America, which is entering into such noble competition with the Old in the Bible and Missionary causes,—all of these shores, scarcely open to commerce, and islands new to geography, were now welcoming the footprints of the Missionaries of peace, and drinking in the accents of Almighty love. (Cheers.) Yes, thrilling and glowing as was this statement of what had been done, and what is still doing, in this noblest of all undertakings, the sobriety of truth and the force of the obligation devolving upon all, exacted that it should not be concealed how much, how enormously much, remained still to be done. (Hear, hear.) To what countless numbers, over what unmeasured spaces, had the message of the Redeemer not yet come! and, till it winged its way thither, the dark abodes of superstition and cruelty must still remain; obscene rites must still insult the face of Heaven, and the altars of false gods reek with human victims. (Applause.) If such things existed, let him call upon the meeting to say whether they should still continue. (Hear, hear.) In the midst of their Julibee, these recollections, these realities, should rise before them, and rouse them to continued, nay, to increased zeal, hope, and prayer, and the only trustworthy fruits, personal liberality and exertion. (Hear, hear.) Let this be the real trumpet-call of the Christian Jubilee. How long was the state of things he had lamented to continue? If they were not dealing—and he hoped he might say it without irreverence—with the work of Him to whom a day is as a thousand years and a thousand years but a day, he might be tempted to say, let not the full centenary of the Bible Society pass away before the whole world has become the dominion of the Gospel and Pagan darkness and infidel insanity have been swept away from its ransomed populations. But though he felt most emphatically that, with respect to the future, it was not for man to feel assured, far less to dogmatise, and that the whole field of unfulfilled prophecy was by no means yet thrown open to familiar and presumptuous access; still, judging by the tenor of past predictions, and comparing them with their ascertained fulfilment, and also with those remaining unfulfilled, he could not resist the impression, that the world might even now be heaving with the throes of conflict, might he not add, of deliverance. (Cheers.) Yes, while the waters of the mystic Euphrates seemed to be daily drying up, and they could scarcely read a leading article of our intelligent, though, on this point, apparently unconscious Press, which might not serve as an illustration and a text-book to the views of the chief commentators upon Bible prophecy, —while upon her old seat of western empire, Rome seemed to be redoubling, though with somewhat of spasmodic energy, the efforts of her prince, and refurbishing the weapons of her ancient armoury,—while infidelity scarcely ever before exhibited such bold malignity, or superstition such shameless effrontery, or priestcraft such subtle ambition,—while, through all of these, above all of these, conquering and to conquer all of these, pealed the Gospel summons, even this the Jubilee strain of triumph, gathering strength from resistance, and exaltation from depression; mingling the prayers of earth with the hallelujahs of heaven,—it was impossible not to think but that prophecy might be touching upon its fulfilment, and the mysteries of time be hurrying to their completion, and even the intenser gloom which they now witnessed and shuddered at be fringed with the uprising rays of the coming glory. (Cheers.) What, then, was the warning and admonition conveyed by the majestic themes he had ventured, all unworthy as he was, to touch upon? Was it not that, next to the great work of personal holiness, and of course in subordination to the immediate duties belonging to the position in which Providence had placed them, they ought to labour intently, as far as their opportunities and spheres of action would permit, at the sublime work of the world's evangelization, which all must think the prelude and preparation for the world's final happiness. (Cheers.) So at least it seemed to him, and those who were there assembled would be fully justified in embracing the conviction, that, whatever else may pass away and perish in a passing and perishing world, its pleasures, its pomps, its empires, its heroism, its genius, its winning humbleness, and its dazzling grandeur, the work of the Bible Society would not be among the things doomed in the final desolation of the passing and the perishable, but would leave its traces, ay, even in the succeeding eternity."

WEEKLY EPITOME OF NEWS.

FRIDAY,—APRIL 29.

—— The *Telegraph and Couries* says :—"As it is of importance to know the exact state of things in the Mediterranean and the adjacent waters, we may quote the following strength and distribution of the various naval forces. The French fleet which is expected at Salamis, is composed of 8 sailing vessels of war, and 4 steamers. It will be joined by the 4 steamers stationed in the Archipelago, commanded by Rear Admiral Romain Des Fosses. The English Squadron consists of 5 ships of the line, 3 frigates, 2 corvettes, and 12 steamers; and the Turkish fleet of 4 ships of the line, 3 frigates, 8 brigs and 6 steamers. The force of the Turkish fleet will be doubled by the junction of the Egyptian ships. The statement in the "*Times*," that the Turkish ships of war are entirely unprepared for sea, unmanned and laid up in winter quarters, is, we are inclined to think, incorrect. The Russian fleet at Sebastanople is composed of 13 ships of the line, 8 frigates, and other vessels of less force."

—— The Editor of the *Madras Christian Herald* —"Trusts that the new Reformation in Ireland is about to turn that land of Popish darkness back to the Gospel light which history teaches us, she once possessed. For every week since the writer of these lines was in Ireland (about three and a half years ago) two hundred and fifty souls, on the average, have thrown their Popery to the moles and to the bats, and embraced the religion of the Bible. Two hundred and fifty souls a week turning to God's word! What mind can realise the importance of this Reformation, which is steadily and, under God's good Providence, *surely* advancing. It is easy to understand that even as emigration progresses, when once each family has a member comfortably settled in their new home, so this wondrous emigration from Mass house to Church may be expected to progress, as every house and family finds some one or other of its members rejoicing in his new found Bible, and the liberty of his before enslaved mind."

—— In a report of the Church Missionary Society we find the following :—"Perhaps more wonderful than in any country has been the change among the New Zealanders. Out of a population of between 80,000 and 120,000 considerably more than three fourths are Protestant Christians; and to that shore, on which forty years ago no British seamen dared to land because certain death awaited him from the cannibal inhabitants of the country, shiploads of our own countrymen are passing year by year from the British Isles to form pastoral settlements in this land of their adoption. What hath God wrought! About 429 missionaries and other labourers are now engaged in New Zealand. The accounts of the people are full of interest and instruction. The communicants are 5,794; and the stations twenty-one."

SATURDAY,—APRIL 30.

—— Government have refused to permit the erection of a temporary Sailors' Home on the Esplanade, near the Apollo Bunder; and suggest some other site.

—— A Goa correspondent of the *Wartaman Dipika* says that there is a now a regulation there, requiring widows to wear *cholis* (spencers) under penalty of some severe punishment. The Editor speaks of this as very oppressive. If it originates in a regard to decency, we think very well of it. Some sumptuary laws seem to be needed in India. Only, where the parties are excessively poor, the Government ought to furnish them with the means of complying with the law. It is also said that a tax of a *fudya* is levied upon every *shendi*.

MONDAY,—MAY 2.

—— The Calcutta mail for Lahore has reached that place in six days. Distance 1,226 miles; giving an average of eight and a half miles an hour. The *Friend of India* does not despair of seeing an average of ten miles an hour effected, from Calcutta to Peshawur.

—— It is reported that the king, or chief of Acheen, in Sumatra, has urged the French Emperor to take his states under his protection, and thus prevent any further encroachment on the part of the Dutch. The report needs confirmation.

—— The following is from the *Friend of India* :— "*The Singapore Free Press* asserts, that the Dutch claima part of the island of New Guinea, and the groups called the ra and Kei Islands, lying to the eastward. A settlement has also, it is said, been formed at Humboldt's Bay, though no one appears to know anything either of its condition or prospects. We had always been under the impression, that New Guinea belonged to England, and we imagine it will be found that such is the case as soon as the island is required. Paper rights, however, do not in this case signify much. New Guinea belongs to Australia, and as soon as those Colonies require a tropical entrepot, they will take it, whether the Dutch approve of the proceeding or otherwise."

—— This appears to be the age of mine discovery. We can scarcely open a paper but we find in it some notice of newly-found mines, either silver, gold, copper, lead or coal Silver mines have been lately found in Chili and Texas, lead and copper mines in England, gold nimes in New Zealand, coal mines in Australia.

—— The New York papers mention with exultation, the receipt of news from California in eighteen days. It was conveyed by telegraph from New Orleans to New York. It was brought through Mexico by a new route, from Acapulco on the Pacific, to Vera ruz. The time is to be soon reduced to fifteen days, and eventually, it is hoped to twelve days. A thousand Americans crossing Mexico every month, must wake that country from her torpor, pretty effectually. In connection with the Isthmus railroad, there is now a weekly line of steamers, of 2,000 tons and upwards, between New York and San Francisco.

—— The Ericsson fire-ship has made a successful trip from New York to Alexandria, near Washington. Two gales spent their force upon her, but her machinery worked without interruption, for seventy three hours, using five tons of coal a day, and tended by one man. In order that the experiment be regarded as successful, it is not necessary that the Ericsson should show herself capable of attaining the speed of our first-rate steamers. Carrying her own coal and consuming so little she is able to make the longest voyages without any stoppages whatever; so that if she moved at the rate of only eight miles an hour, she could come from England to Bombay in less time than ever steamer did. She could easily carry coal enough to take her round the world. Numberless orders for ships on this principle have been addressed to the owners of the patent.

—— The *Hurkaru* says:—"We have been favoured by the sight of a letter dated Prome 9th instant, the proposed conference of the 8th had come off but without any satisfactory result. The Burmese Commissioners contend that Meeaday never formed a portion of Pegue, and that we are acting against the terms of the Proclamation in seeking to keep possession of it. It is a pity that the Commissioner Captain Phayre was not invested with plenary powers to settle a question of this sort himself. A reference to the Governor General is proposed, and we suppose must be made. This will involve a delay of a month at least and if the Governor General's answer is unfavorable to the wishes of the Birman court why then war must be resumed with this disadvantage to us that during the reference the enemy will have had ample time (of which they are no doubt availing themselves) to prepare, by the construction of stockades and fortifications for the struggle, which will be severe in proportion to the desperation kindled by the unyielding nature of our policy."

TUESDAY, MAY 3.

—— 1,090 deaths took place in Bombay and Colaba last month. Europeans 9; Indo-Briton and Indo-Portuguese 6; native Christians and Jews 39; Mahomedans 263; Parsees 73; Hindoos, including Jains 689; others 11.

—— The *Times* states that :—"A prospectus has been issued of an undertaking, to be called the